HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

CONCERN
CONCERN
CONCERN

CHAS. HOLBROOK LIBRARY
SCHOOL OF RELIGION
PACIFIC AVE.
1798 SCENIC
BERKELEY 9, CALIF.
12-61

HIEVING WORLD PEACE THROUGH THE UN

Dateline

September 1, 1961

Congress is driving toward a mid-September adjournment. The Senate has been holding unusual Saturday sessions, and Senate Democratic leader Mike Mansfield has announced that the Senate will also meet on the labor day holiday.

The fate of four of President Kennedy's top legislative requests — a foreign aid program including authority to make long-term commitments; federal aid to education; a disarmament agency; a permanent Peace Corps — is caught up in the adjournment whirl.

The foreign aid problem has boiled down to a struggle between the Senate and the House over the method of financing the President's development loan program. The program provides capital loans to help developing countries get on their feet economically.

The Senate has voted practically what Mr. Kennedy asked, a five-year program, financed by the Treasury. The House, however, has struck at the heart of the program by approving only a one-year authorization which means that the Administration would have to go through the Congressional appropriation mill annually, and could not make the long-term foreign aid commitments which the President considers vital to the program.

(continued on the back cover)

CONCERN

a service of the

GENERAL BOARD OF
CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

- DIVISION OF TEMPERANCE AND GENERAL WELFARE
- DIVISION OF PEACE AND WORLD ORDER
- DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. LINCOLN 6-1000

Vol. 3, No. 17 Sept. 1, 1961

Editor: Donald Kuhn

Contributing Editors:
Roger Burgess, Harry Campbell, Richard Edgar, Caradine R. Hooton, W. Astor Kirk, Emogene Dunlap Kuhn, Haskell M. Miller, Robert Regan, Rodney Shaw, Emerson Smith, Carl Soule, A. Dudley Ward, Dale White, Herman Will

Managing Editor: Lee Ranck

Circulation Manager: Sam Griffin

Editorial Assistant: Carole Sudduth

Concern is issued twice each month by the General Board of Christian Social Concerns of The Methodist Church.

Concern is a member of The Associated Church Press.

Editorial Offices are in the Methodist Building, 100 Maryland Avenue, Northeast, Washington 2, D.C. Information available from these offices.

Subscription Price is $3.00 per year in advance. Single copies are 35¢. Bulk rate (10 or more copies mailed to one address) is $2.00 per subscription. Group rate (10 or more subscriptions placed on one order but individually addressed) $2.50 per subscription. Two year subscription, $5.50; three years, $8.00. Foreign rate, $5.00 per year. Air mail edition $9.00 per year, U. S. only. Order from Service Department, 100 Maryland Avenue, Northeast, Washington 2, D.C.

Change of address information should be sent with both old and new addresses to Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Second class postage paid at Washington, D. C.

5

Christian responsibility

Peace is the gift of God, but it is appropriated by man only through the practice of love and co-operation. The peace of God cannot be contained within any one nation, economic system, or religion. To be a stable and lasting reality it must become universal.

While the ultimate aim of the Christian mission is the conversion of the world, the urgent need to establish the conditions of peace calls for the immediate and unremitting efforts of Christians and non-Christians alike.

No one nation or group of nations, pitted against other nations, can initiate or maintain world peace. It can only be the result of understanding, forbearance, and co-operation on the part of all nations.

We give thanks to God for the United Nations and its agencies, and their continued efforts to create peace in the world. Particularly do we commend the United Nations for its direct approach, exploration, and action on crucial problems that arise periodically throughout the world. We are extremely grateful, too, for the enlightened political leaders and representatives of various individual nations who so courageously share their part of the responsibility for world peace.

We believe there is continuing and urgent need to use more fully the various agencies of international understanding and co-operation which are presently available in the United Nations. We believe the United Nations and its agencies should be supported, strengthened, and improved.

Moreover, if these facilities are to become most effective, the United Nations, with membership open to all nations, must be given sufficient authority to enact, interpret, and enforce world law against aggression and war.

We call upon the government of the United States to expand its leadership in an effort to bring about such charter revisions as are necessary to facilitate the work of the United Nations in maintaining international order and in preventing the outbreak of war. We support the greater use of the International Court of Justice and urge the United States to lead the way in removing restrictions which impair the court's effectiveness.

—FROM THE 1960 *DISCIPLINE* OF THE METHODIST CHURCH

and a world of law

Christians are now summoned to the practical task of helping to create a genuine world community. Our responsibility is based on our belief in one God as the Creator of all things and the Father of all mankind, and our response to his redemptive deed in Christ calling all men into fellowship with himself and with each other. Such a world community must increasingly achieve order among nation states lest they destroy one another in war. This requires a growing system of law, courts, and international institutions for peaceful settlement and change.

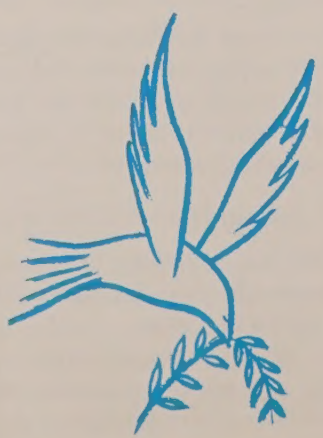
This goal has now become an urgent necessity because of the scientific, technological revolutions of our time, especially nuclear, biological, and chemical weapon developments. Commercial, industrial revolutions and swift social, cultural changes are also making each nation, large or small, a part of one interdependent world.

No nation can now provide true welfare for its people without continuous cooperation with other nations. No nation can now provide security for its own people except as security is provided for all people. The interests of the nation coincide more and more with meeting the basic needs of mankind. Lest all perish, the Christian concept of one humanity under God must lead to practical expression in international, social, economic, and political institutions.

Our world is not the same world of 100 or even 50 years ago. With astounding speed it has been reshaped, challenging every resource of faith, of courage, or economic and political statesmanship. The tasks before us are immense. The future is not clear. Many say, "Let us keep to the old ways." Man is being supremely tested. Will he have the imagination and the practical ability to look in largely uncharted directions for the conditions of peace and well-being? For Christians the prospect is sobering, but full of exciting opportunity—opportunity to use the human and material resources of God's world for the total physical and spiritual nurture of human life everywhere.

The necessary institutions for our world are beginning to emerge. Chief among them is the United Nations, the best means we have for continuous cooperation by national governments on political, economic, social, and cultural matters. The United Nations is now reaching a crucial point in its development. The newly independent nations, as symbols of new freedom and of the collapse of colonial empires, add a new dimension to the call for a world political instrument for collective guidance and action. The need is immediate and urgent lest the limited resources and leadership of some nations lead to anarchy and dangerous competition for national prestige and power.

Within the framework of the United Nations or closely allied to it, Christians should help build, as rapidly as possible, a body of world law and effective international courts. We must move toward the establishment of international instruments for the administration and enforcement of law. This means full support by our own nation for such international institutions for peace and justice. The alternative is not freedom and independence but confusion and strife.



As world law is essential for peace, Christians must be concerned with quickening the moral sense without which neither just law nor peace is possible. The difficult and dangerous task now confronting our generation is to implement in international relations those fundamental concepts of democracy which have been tried and proven in the experience of many nations: freedom under law; the rule of the majority with protection of minorities; the encouragement of diversity within an overarching unity; the restraint by an international body, when necessary, of those who act against the general welfare.

From such practical tasks Christians dare not shrink. "Behold, I make all things new, saith the Lord." God is not only the God of yesterday and of today; he is also the sovereign Lord of tomorrow. With confidence in him and loving all who are members of the human family, we are called by God to decisive action in keeping with his will for a world of community with order and freedom under law.

This World Order Sunday Message was adopted for the National Council of Churches by the Executive Board of the Division of Christian Life and Work, on the recommendation of the Department of International Affairs, June 7, 1961.

Combating Pornography

by Leighton E. Harrell
former consultant
for legislative affairs
Division of Temperance
and General Welfare

Pornography today has become big business. Congressman Edward H. Rees of Kansas testified in 1960:

"This large-scale business has nothing to do with enhancing art or literature, but rather is conducted for the sole purpose of reaping profits. It is a billion-dollar business in obscene and pornographic material, coupled with untold millions made by the few unscrupulous movie producers and book publishers, that has become the Golden Calf of our time — the sacrificial lambs, our youth."

The channels of purveying noxious and pornographic materials are varied. Among those most easily recognized are:

- movies and entertainers who specialize in "smut."
- mail to teen agers to give them the "facts of life."
- "art" movies from home and abroad.
- pocket "girlie" magazines for men and "health" magazines for women.
- some nudist and health publications.
- many paper back pocket books on most newsstands.
- novels by "modern" writers.
- phonograph records with "frank" material from "life."
- 16-mm action movies for "men only."
- direct mail in "unmarked" envelopes.

The object is always the same — to take money and soften customers for the future sales. The end result: Erosion and destruction of Christian character and sensibilities.

The solution

This is a continuing fight and will be current in every generation. These are guides to action:

1) Read *Contact* for January 15, 1960, and use the suggested action guide there given. Reprints of the article "A Plan for Pornography Control" from *Contact*, January 15, 1960, will be sent on request.

2) Write your Congressman asking him to support HR 1826 and companion legislation. HR 1826 is a bill to create a commission on noxious and obscene matters and materials. It was introduced by Congressman Gordon H. Scherer (R-Ohio) and was referred to House Committee on Education and Labor. It is similar to HR 417 introduced by Congressman Carroll D. Kearns (R-Pa.). Also write your senator and ask him to introduce companion legislation in the Senate and support it.

3) Get behind and support intelligent efforts in your community, or spark such a drive, to get salacious material from the newsstands.

4) Show the film "The Accused" (Rental $6.00 per day from Cokesbury Service Centers) to your church and civic organizations. This interesting film shows the fight made in one community to rid the newsstands of pornographic materials. Also you can use the filmstrip "How Free Are You?" (Purchase price $7.50 from Board of Christian Social Concerns.) This filmstrip covers the problems of social drinking, pornography, narcotics, and gambling.

5) Report immediately to your local postmaster any pornographic materials received through the mail.

6) Protest immediately to the broadcasting company, station, or sponsor any objectionable radio or TV program.

7) Refrain from buying any periodical or attending any movie using offending advertising.

After all legal action is taken, the ultimate solution of this problem lies with each individual. The developing and quickening of conscience and understanding will lead him to refuse to buy, read, or give inadvertent support to the distribution of this material. This can only come as the indi-

vidual life becomes so filled with Christian virtues and activities that there is no room for that which is lewd and degrading.

Background information

For over 100 years this country has been struggling with the problem of the obscene, the noxious, and the pornographic in writings and pictures. Since 1842, there have been federal statutes authorizing federal officials to confiscate obscene matter, which, at that time, consisted largely of prints, paintings, and lithographs from abroad. Protest was made in the House of Lords in London against "bales" of printed matter "poison more deadly than arsenic" which were secreted in certain sections of London and distributed in the back alleys and streets. There ensued the now famous Campbell "Obscene Publications Act" proscribing all circulation of things deemed obscene.

Debate on this bill brought into sharp focus the issue which is still the crux of present day debate: What is the definition of "obscene"? Ten years later an English court tried to resolve this dilemma with the definition: "The test" is whether the "tendency of the matter is to deprave and corrupt those whose minds are open to immoral influences and into whose hands a publication of this sort may fall."

In 1873 the U. S. Congress passed an inclusive bill proscribing importation or distribution of obscene matter and postal statutes which brought the Post Office Department into the picture. However, a definition of "obscene" was not included nor was the implication of censorship apparently considered. The law was indiscriminately applied. Parts of the Bible were thought by one federal judge to be "obscene." A custom official confiscated a copy of Michelangelo's Sistine Chapel rendition of "The Last Judgement." Many classical works were proscribed along with writings of Benjamin Franklin.

Changing times and conditions make acceptable today many things which our ancestors would undoubt-

edly have censured. But modern purveyors of pornographic materials, aided by modern printing processes and methods of communications, have increasingly tried to open the flood gates of prurient and filthy material.

The problem of definition and freedom from censorship under the protection of the First Amendment have been the stumbling blocks upon which many efforts to curb the output of pornographic material have foundered.

In 1957 the American Law Institute published its tentative *Model Penal Code* proposals on obscenity. Its stated purpose was to produce a code through which "society may legitimately seek to deter the deliberate stimulation and exploitation of emotional tensions arising from the conflict between social convention and the individual's sex drive."

The principal purpose of the statute is "to prevent commercial exploitation of this psychosexual tension." It defines obscenity: "A thing is obscene if, considered as a whole, its predominant appeal is to prurient interest, i.e., a shameful morbid interest in nudity, sex, or excretion, and if it goes substantially beyond customary limits of candor in description or representation of such matters." The code specifically excludes certain items disseminated without personal gain and certain "institutions" and "scientific" works.

Recent developments

In 1952 extensive hearings were held by the Congress on "Current Pornographic Materials." The Kefauver Committee discussed the issue in extensive hearings but no material legislation resulted.

In the 86th Congress (1960) P.L. 86-673 was passed to make more effective the work of the Postmaster General in the field of pornographic containment. The current Postmaster General feels that this law will be highly beneficial in that it permits prosecution of the offender at the point of delivery as well as at the point of mailing. He has added 22 postal inspectors to the force and these will, in part, be used to follow up complaints of pornographic mailing.

The Senate in the 86th Congress passed a bill setting up a commission to study the whole matter of noxious printed and pictured material.

A similar bill (HR 11454) was introduced in the House of Representatives. Hearings were held in the House by the Subcommittee on Special Education of the Committee on Education and Labor on HR 11454. This bill was not reported out of committee.

Also in the 86th Congress, S.J. Res. 160 was proposed authorizing the President to call a national conference on combating the traffic in obscene matters and materials. This joint resolution did not get out of the committee.

The 87th Congress has before it HR 1826 to create a "Commission on Noxious and Obscene Matters and Materials" to explore this whole field and report as soon as practicable but in no event later than January 31, 1963. This bill was referred to the Committee on Education and Labor.

In the Senate, S. 162 was introduced on January 5, 1961. The author of this bill was joined by 23 other senators. This bill is identical to S. 3736 which was introduced and passed by the 86th Congress as mentioned above. This bill creates a commission to be known as the Commission on Noxious and Obscene Matters and Materials, and was reported favorably on May 23, 1961 (Report 284).

Concerned Christians should continue to write to their Senators and Congressman urging action on these measures.

Re-examining civil defense

by Sanford Gottleib

Political Director
Committee for a Sane
Nuclear Policy

It is time we realized that, in the event of nuclear war, fallout shelters will not save us. They could save some of us — not all — but they could not save society as we know it. The only thing that can save society in this age is peace.

When President Kennedy asked for a larger civil defense program in his major speech on Berlin, July 25, how many listeners realized he was saying that only those people not caught by the blast or firestorm of an H-bomb would stand a chance of being saved by shelters? How many listeners realized that most of the added money the President requested will go to study which public buildings, not constructed for shelter purposes, could be designated as such in case of war resulting from the Berlin crisis.

The truth is we cannot buy civil defense between now and the expected climax of the Berlin crisis in October or November. We could multiply the President's request by 10 and still not have civil defense by then. Putting people into public buildings when the bombs begin to fall is one of the least likely ways to keep them alive.

H-bomb destruction

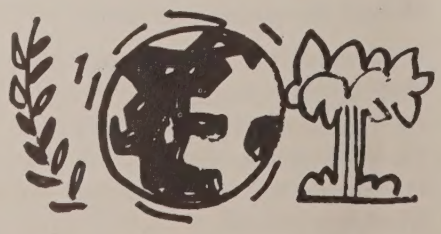
A 10-megaton H-bomb has the explosive power of all the bombs dropped by all the belligerents in World War II. One of these bombs would destroy all but the most deeply sheltered living creature within a radius of five miles. The resulting firestorm would burn until there was nothing left to consume within a radius of at least 25 miles. Oxygen would be drawn into the firestorm area from even greater distances.

Even if people were far from the areas of H-bomb blast and firestorm, they could be hurt by radioactive fallout. If they remained in a shelter long enough, they could be protected from short-lived radioactive elements which decay rapidly. However, other radioactive materials which keep their deadly potency for as long as several thousand years, such as carbon 14, would also be released by nuclear explosions. Such air-borne poisons would slowly bombard the survivors and their food supply.

The list of practical problems involved in surviving an H-bomb attack is long. Few of these problems have been faced squarely by those who talk of "adequate" civil defense. Philip Wylie, the noted writer, was named a civil defense consultant by President Truman. After the H-bomb was developed, he stopped believing in civil defense. One of the reasons is that anyone who could be reached by the light waves from an exploding H-bomb fireball would turn, by reflex, to look at the flash. In that instant, perhaps even before feeling the heat, he would become blind.

Then, too, we have little idea of the effect of shock on the survivors. What psychological scars would be left in the wake of bombs which would wipe out in a few hours many more people than were exterminated by Eichmann and his associates in four years?

Hanson Baldwin, military editor of the *New York Times*, has reported studies showing that nations cease to function as coherent organizations if 30 per cent or more of their populations become casualties. Yet, testimony presented to Congress in 1959 showed that, in a heavy H-bomb attack which followed the density of population in the United States, from 38 to 89 per cent of the population would be killed or wounded — even if people were trained and had six months to build shelters.



It is foolhardy to believe that if 38 per cent of the population — 68 million people — become radioactive corpses, the survivors could bury the dead. And what would happen to the medical services, the transport, the food and water supply, the sanitation, and the communication between the dazed and perhaps genetically-damaged remnants?

Civil defense saves some

Despite these unpleasant thoughts, there are those who argue that if civil defense saves *anyone* it is worth the effort. This position could have validity if each family were to build its own shelter and decide how to use it. But if the government tries to build shelters for just a large minority of our people, it will have to use the methods of a garrison state.

Someone would have to decide who is to be saved (if possible). The others would have to be told they are to be sacrificed. Mass shelters would have to be built, preferably in the countryside. Some authority would have to designate who is to go into which shelter. The others would have to be kept out. Would the public shelters in the South be segregated or desegregated? Those who were designated to use the shelters would have to be trained in the rigors of life underground.

Is this what has become of the American dream? Is it enough to say the Russians leave us no other choice? Such a conclusion assumes that the Russians must be allowed to set the rules for international behavior and that American initiative is powerless. Such a conclusion must be rejected by all those who believe common interest in survival can lead both sides to work out new ground rules for both cooperation and competition.

Report from the Far East

by Murray H. Leiffer

Dr. Murray H. Leiffer, a member of the General Board of Christian Social Concerns, is currently traveling in the Far East doing research for the Methodist Board of Missions. He plans to regularly report his findings in the Far East as they relate to the interest of Concern *readers. In this issue he discusses the East-West Center at the University of Hawaii and sends a report from the Board of Christian Social Concerns of the Philippines Annual Conference.*

Persons with the patience to build friendship and understanding among the nations slowly, but on a reliable foundation should be interested in the East-West Center at the University of Hawaii.

This far-sighted program, long a hope of academic and civic leaders in Hawaii, finally has received top drawer support—from Lyndon Johnson, former President Eisenhower (in his New Delhi speech) and President Kennedy. In 1961 a consultation committee consisting of Clark Kerr, president of the University of California; Herman Wells, president of the University of Indiana; and John W. Gardner, president of the Carnegie Corporation, has added its enthusiastic endorsement.

Funds have now been allocated on an annual basis by Congress through the State Department to the University of Hawaii to initiate a program to bring together in creative encounter students and "senior scholars" of Asia and the West.

The scholarships are awarded to young men and women of unusual promise and with a satisfactory command of English, selected in their home countries by competent and independent committees.

The program also includes grants to "senior scholars," professors, and other academic leaders from Asia and the West to enable them to come to participate in seminars, joint research projects, and teaching.

The University of Hawaii, with its thoroughly multi-racial student body, is a peculiarly appropriate place for this venture. It is hoped that some of the future leaders of the Asian nations will come to know at first hand the best that America has to offer, not simply in academic matters, but in the warmth of friendships and understanding.

Professors on the campus and the staff of EWC express high hopes concerning the possibilities of the program but are aware of certain hazards to its success. Inadequate or tardy appropriations, voted on a year by year basis, could make selection of students and senior scholars so "iffy" as to spoil the whole project. Any semblance of indoctrination would irritate the participants and soon cause the Asian nations, especially those in the "neutral block," to keep their citizens from participating.

Up to the present there has been no such pressure and those in charge are determined to prevent its development.

Americans wherever they may live can add strength to this emerging program to build international understanding by keeping themselves informed and apprising their Congressmen of their concern.

In the following brief statement L. Elbert Wethington of Manila discusses the beginning work of the Board of Christian Social Concerns of the Philippines Annual Conference:

At the first regular meeting of the board in March, the 18 members were assigned to the three divisions according to their interests and special qualifications. The three divisions were to meet separately and to plan their work before the first regular meeting of the entire board in June. At the June meeting the unanimous expression of the Board was: "We must first educate ourselves."

Thus, we have launched a series of workshops. This is the procedure: Each division is assigned to study each month one of the more urgent concerns which falls in the division. Each of the six members of each division studies some aspect of that particular concern, gathering substantiated facts and reporting to his division at the workshop.

During the first period of the workshop, each division consolidates its studies and prepares to lead, during the second period, the whole board in a discussion of that particular social concern.

It is the aim of each workshop that the entire board will formulate guiding principles and practical means of implementation for each of the selected concerns. Such a statement of principle and plan of action is submitted for the endorsement of the presiding bishop, after which concentrated effort is devoted to the social concern throughout all the churches.

In this way over a period of one year the board will have participated in common studies and positive actions regarding everyone of the areas of concern listed by 1960 General Conference action.

POAU: A Watchdog Worth Watching?

by Robert L. Gildea

The 1960 General Conference threw the strength and prestige of The Methodist Church squarely behind a controversial organization, Protestants and Other Americans United for Separation of Church and State.

On the surface the decision seems to have been a sound one. Numerous attempts to chop away at the barriers which separate church and state pinpoint the need for an organization like POAU. If this agency is to be effective, it must have the support of denominations which strongly believe in church-state separation, including Methodists.

Whether the General Conference acted wisely in its unqualified endorsement of POAU remains to be seen. There is much to commend POAU, particularly the vigor it has shown in taking numerous cases of violations into court. Its valuable service as a bulwark against sectarian exploitation of government cannot be minimized.

Nevertheless, some incidents in POAU's young life — it was organized in 1947—give cause for concern that this noble venture could diminish into something less than noble. In many of its activities POAU walks perilously close to the pit of prejudice. Now that Methodism is so closely identified with the group, it behooves the church to help POAU avoid that pit.

This could be more difficult than it may seem. By its very nature, POAU is always on the edge of controversy. It is almost always caught in friction, which in turn produces heat. There is always the danger that POAU will bring more heat than light into the problem.

In exchange for Methodist backing, the church has a right to expect policies which merit support.

The 1960 General Conference of The Methodist Church acknowledged and commended the effort of Protestants and Other Americans United for the Separation of Church and State (POAU) to preserve the principle of separation of church and state as presently expressed in the First Amendment to the Federal Constitution and in the constitutions and laws of most of the states. "In view of the wide experience and demonstrated success of POAU in challenging the diversion of government funds to sectarian purposes," said the General Conference statement, "we recommend that citizens avail themselves of its services wherever there is knowledge of such diversions of funds."

Notwithstanding this endorsement of POAU by the General Conference, some Methodists believe their church should not give unqualified support to this organization. This viewpoint is expressed by Robert L. Gildea, Director of Public Relations and Communications for the Indiana Area of The Methodist Church.

This article originally appeared in the March 30, 1961 issue of the *Christian Advocate* and was reprinted by *Christianity and Crisis*, A Christian Journal of Opinion. *Concern* is reprinting this article for that readership which may not receive either of these publications. *W. Astor Kirk, Division of Human Relations and Economic Affairs.*

Methodism has a right to expect POAU to stick to the issue. The issue is spelled out quite clearly by POAU's Executive Director, Glenn L. Archer, who says in his pamphlet *Without Fear or Favor* that POAU is "dedicated to the task of preserving the First Amendment's principle of church-state separation."

He states further, "POAU does not concern itself with the religious teachings, the form of worship, or the ecclesiastical organization of the many churches in our country. It is no part of our purpose to propagandize the Protestant faith, or any other, nor to criticize or oppose the teachings or internal practices of the Roman Catholic Church."

An examination of some of its material suggests to me that POAU does not always stick to the issue. For example, Associate Director C. Stanley Lowell severely takes the Roman Catholic parochial school system to task in a pamphlet entitled, *I Won't Send My Child to a Roman Catholic Parochial School.* Mr. Lowell says, "I disapprove of the kind of narrow limited teaching done by brainwashed nuns and priests in parochial schools." At another point he chooses the public school because "I do not believe in dividing America. The Roman Catholic enclave in our country is a divisive influence."

In another pamphlet, *A Summons to Americans,* Mr. Lowell voices concern that America has too many Catholics. He writes: "Due to a liberal immigration policy the Roman Catholic proportion of our population has been rising. This increase is due to another factor. Go into a typical Protestant home and you may find one child or none. Go into a Roman Catholic home and you will find anywhere from five to 15. It takes no great mathematical skill to see where that brings us in a few generations. The hierarchy's hostility to birth control has paid off!"

Mr. Lowell may be speaking his own opinion only—but his quoted statements appear under a POAU imprimatur. And, need I add, these and other indictments of Catholic doctrine are not the issue. Only at those points where Catholic practices conflict with the First Amendment is there basis for POAU activity. Since the Supreme Court has never questioned the legality of the parochial school system, *per se,* this is hardly the issue.

Government support of parochial

Reprinted by permission from *Christian Advocate* (March 30, 1961), copyright 1961, Lovick Pierce, Publisher.

schools is another matter. And where is the constitutional violation in having large families? Birth control becomes an issue only when information about it is denied by government to those who desire it. Criticism on any other basis becomes a form of anti-Catholicism.

Methodism has a right to expect objectivity and fairness. For example, in a brochure entitled, *Protestants, Catholics, and Politics,* we read:

"In Ohio, the successful campaign of the second Roman Catholic governor in the state's history, Michael V. DiSalle, quickly benefited his church. Two days before the voting a Protestant attorney general handed down an opinion which approved placing garbed nuns on the public pay roll as teachers in public schools. . . . These big breaks for parochial schools were not Governor DiSalle's work, but was his triumph the occasion for them?"

"His triumph" could hardly be the "occasion" for this break if it happened two days before his election. Protestants may have reason to deplore this legal decision, but if it isn't Governor DiSalle's work, why implicate him?

In another pamphlet, POAU contends Roman Catholic rumor mills originated the charge that Protestant clergymen are "soft toward communism." This oversimplification certainly exonerates Carl McIntire, Billy James Hargis, and other non-Catholic "red painters." Anyone who has ever studied the issue knows this to be an unjust generalization. Incidentally, the strongest defense of the National Council of Churches this writer saw during the Air Force manual squabble came not from Protestants, but in a series of editorials in the Indianapolis Diocese newspaper.

Mr. Lowell writes that Roman Catholicism has "never been too much at home in the United States. . . . Precisely because it is a dictatorship itself it has always got along quite well with dictators." In his attack on parochial schools, he says, "I choose for my child a school where American institutions are understood and American loyalties learned." That is his privilege as an individual citizen, but does he properly make such statements as a POAU official?

This kind of material carries the implication that Catholicism is un-American. It causes one to wonder whether the critic or the criticized is the "divisive influence" in America.

Such statements by Mr. Lowell are difficult to reconcile with those of his colleague, Mr. Archer, that "the Roman Catholics have scored far more significant achievements in this land than they have in many other lands where they have attained the religious monopoly they always seek."

They are in conflict with the statement by Methodist Bishop Richard C. Raines at the 12th annual POAU conference: "The American principle of separation of church and state is good for all churches. Roman Catholicism has prospered spendidly in the United States. Having seen Roman Catholicism in 30 countries, I am convinced that Roman Catholicism in the United States is the most spiritually wholesome and soundly alive Catholicism in the world."

These utterances suggest Roman Catholicism, instead of being maladjusted in American traditions, has been able to prosper under the First Amendment.

Methodism has a right to expect POAU to avoid inflammatory language. References to sisters as "brain-washed nuns" or "faceless women," for example, or to a POAU critic (Dr. Will Herberg) as a "Jewish Maverick" are examples of language POAU need not use to make its case.

Vigilance is necessary to preserve a long-cherished principle of church-state separation. And POAU may well be the instrument to keep this wall intact. But Methodists need to be vigilant, too, and demand that POAU stick to the issue and be fair and objective in pursuing the issue.

Methodist testifies on disarmament bill

A Methodist engineer and businessman, representing the Board of Christian Social Concerns, recently testified on the bill which would provide a United States Disarmament Agency (S-2180).

C. M. Stanley of Muscatine, Iowa, appeared before the Senate Foreign Relations Committee to endorse what he termed "perhaps the most important bill before the 87th Congress." It proposes, he said, "a fresh approach to the greatest challenge facing man in the nuclear age; namely, the finding of a safe path to a secure peace in which freedom can thrive."

In his testimony Stanley gave these reasons why the bill should be enacted into law:

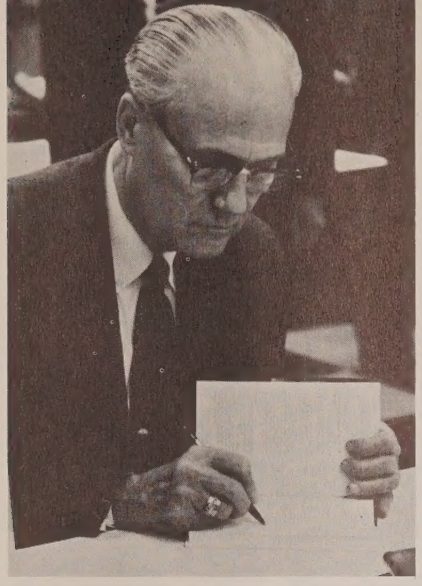
1) Past efforts to cope with the extreme complexities of disarmament have not been adequate. The U.S. government needs an agency working continuously on disarmament.

2) Disarmament deserves the long-range concentration that can come only from a separate agency. It is too important to be left to officials of other departments charged with other responsibilities.

3) The agency can provide information, ideas, and plans that will help the United States provide leadership toward disarmament rather than simply responding to proposals from the USSR.

4) This agency can protect our immediate national security by facilitating the evaluation of disarmament or test proposals.

5) This agency will demonstrate our sincerity—too often we have given only lip service to disarmament negotiations.



The General Secretary writes from Oslo:

People everywhere have problems. Here in Norway they try to find solutions through the well-organized state. Ninety-seven per cent of the population are registered as members of the State Church.

Our Methodists are a minority group of approximately 10,000, or about one in 350. Yet this sturdy independent denomination is represented abroad by 30 full-time missionaries. The people are loyal and deeply devout.

Influence of Methodists is very great in the life of the people. In the matter of alcohol, for example, abstinence is an ideal which many other Christians are also putting into practice.

In the orientation service at Oslo, where Bishop Hagen and other officials together with a large downtown congregation were extending welcome to the 42 members of the American preaching mission, a peculiar thing happened. Whether it was my testimony, the cordiality of the addresses, or the warmth of the people, no one could conjecture. But in between messages a young woman entered from a nearby tavern and staggered down the aisle toward the altar.

She turned into a side room and began to play on the piano an American night club ditty. Following close behind was her drinking companion, who with the baffled pastor, succeeded in restoring order. The bishop blushed and the congregation bowed in astonishment. Before we could get to them, the couple went away intoning the rock-and-roll tune as they reeled back into the darkness.

At the seaport city of Kristiansund S, we were brought to a hotel that has become famous for food and service. It serves no liquor and allows no drinking. It is called a "Christian Hotel." Some years ago a prominent shipper purchased what was formerly a noted drinking resort and converted it into a non-alcoholic hostelry. Everything is clean. The employees are Christian. The whole community has become more sober and orderly. There are no slums.

But there are several institutions where the indigent, the drunken and the maladjusted are taken for treatment. One of these is a clinic for alcoholics. The doctors and nurses are devout Christians. The patients receive both physical and counseling therapies. They remain an average of four weeks for a complete reorientation to life. With proper medication and vitamin additives they also receive instruction in Christ-centered thought and interpersonal relationships.

Most of the people who come there are normal persons who allowed alcohol to become important to their existence. Alcohol in the empty, aimless life too soon becomes a crutch that leads even the strong to abject dependency.

How much suffering, time, and money could be saved if only we of the churches could persuade people to take Christ in preference to the cocktail. How many people could be prepared for better living if we had the ingenuity and courage to prevent alcoholism by shutting off the principal source — the availability and the advertising of alcohol!

Maybe the Norwegians are beginning to show us the way. Let us hope that they can soon see depictions of the true American life that will lead to Christian discipline instead of social degradation.

—Caradine R. Hooton

Minister's son among Freedom Rides organizers

A Methodist minister's son is one of the organizers of the "Freedom Rides," according to a recent story in *U. S. News & World Report.*

He is Gordon R. Carey, son of the Rev. and Mrs. Howard R. Carey, a member of the Southern California-Arizona Conference. Mr. Carey is field director for CORE (Congress of Racial Equality), an interracial organization that is seeking the elimination of all forms of color distinction through nonviolent, direct action.

Interviewed on "The Strategy of Integration Leaders" in the June 5 issue of the magazine, Mr. Carey said the objective of the "Freedom Rides" is the same in the South as throughout the country: to create the open society; to create a brotherhood of man.

Asked what CORE considers to be the goal of integration, Mr. Carey replied: "Integration is accomplished when people look at one another and see not the skin color, but the quality of the person beneath the skin."

For the past five years Mr. Carey's father has been pastor of the Vermont Square Methodist Church, an integrated congregation located in a largely Negro and Oriental section of Los Angeles. In July, he became minister of counseling at First Methodist Church, Inglewood, Calif.

A REQUEST FOR WRITERS

The *Concern* editors have received inquiries asking why no major articles have dealt with the Freedom Riders. The editors are now holding several articles on the Freedom Rides, but are still searching for writers representing varying points of view. The editors now solicit from any readers articles of about 1,000 words on "HOW I REACT AS A CHRISTIAN TO FREEDOM RIDERS." Send to: *Concern* 100 Maryland Ave., N. E., Washington 2, D. C.

The man of Compassion and Community

"The church cannot be socially relevant unless it is socially sensitive."

Perhaps few churchmen are more socially sensitive than Dr. Haskell M. Miller, the author of *Compassion and Community,* in which this quote appears. His acute consciousness in the area of social welfare has led him into many challenging, and some trying, situations.

One of the best illustrations of his Christian love in action occurred 20 years ago in Chattanooga, Tenn. The city was involved in political change. Officials cut the budget, reduced welfare facilities, and curtailed services to the community.

Unable to remain silent while living conditions dropped, Dr. Miller, then a faculty member at the University of Chattanooga, collected information which showed how cutting down on services lowered the city's standard of living.

When he presented his findings to the people of Chattanooga, community officials, backed by a local newspaper, attacked him. But, never hesitating to speak out with the courage of his convictions, he answered his critics in a spirit of love.

One associate in this situation, Mr. D. A. Hampton, has said of Dr. Miller: "He does not have a need to fight; he has a need to serve. He is one of those persons who *does* experience great concern for people, his fellowman, his community."

This need to serve has dominated Dr. Miller's life. While serving as chaplain, head of the sociology department, and chairman of the social science division at the University of Chattanooga, he led social welfare work in the city.

When the Southern Regional Council, a voluntary group of southern leaders fostering good human relations in the South, was formed, the Chattanooga professor was there.

As vice-president of the Tennessee Council on Human Relations, he attempted to get state councils set up as subsidiaries of the Southern Regional Council. This activity stirred up the wrath of some of the city's Ku Klux Klansmen.

But these were fruitful activities, for Dr. Miller considers the Southern Regional Council "the most sound and reliable group working for human relations in the South."

Dr. Haskell M. Miller

Chairing the Juvenile Court Commission of Hamilton County, which includes Chattanooga, Dr. Miller launched a campaign to persuade the county council to provide funds for case work supervisors.

At the same time, this commission undertook a massive effort to build a juvenile court, which was completed a year after Dr. Miller left the city.

Also heading the Committee on Family and Child Welfare in Hamilton County, Dr. Miller initiated a county-wide survey on the problems of the exceptional child.

Another Chattanooga "extracurricular" position held by Dr. Miller was chairman of the Social Workers Club. Here he led a project which offered ministers and social workers an opportunity to discuss mutual problems.

Prior to his work in Chattanooga, Dr. Miller served as vice president and chaplain of Emory and Henry College, Emory, Va. While there he organized a training program for the pre-ministerial students with whom he worked and supervised students who preached in the area's rural churches.

Dr. Miller's interest in rural pastoral work goes back to college days when he served rural pastorates. He held a student appointment in Buckeyestown, Md., while studying at Westminster Theological Seminary.

Juvenile delinquency became one of his principal areas of concern while he studied for a master's degree in sociology. For his dissertation, Dr. Miller undertook a study of boys' gangs in Dallas, Tex. Influenced by Frederic Thrasher's book *The Gang: The Story of 1313 Gangs in Chicago,* he tested the Thrasher hypotheses in Dallas. His study showed that the same pattern existed in both cities.

Today Dr. Haskell Miller continues to put his compassion into action in the community. A professor of sociology and social ethics at Wesley Theological Seminary and Director of Research for the Division of Temperance and General Welfare, he serves on the Baltimore Conference Board of Christian Social Concerns, lectures in a variety of national, conference, and local church schools, and continues to write of his concern for his fellowmen.

Compassion and Community, his latest book, contains the challenging new ideas, the facts, and the experience which emerge from Dr. Miller's thorough first-hand knowledge of social welfare.

One church leader has called *Compassion and Community* a "dedicated, intensive, and highly competent work." His description might well apply to the book's author — a dedicated, intensive, and highly competent man.

report from

• Division of Temperance and General Welfare

Roger Burgess, Board Associate General Secretary in charge of the division

by *Roger Burgess*

One of the most sickening evidences of the liquor industry's efforts to buy its way into respectability by way of the band-wagon technique of propaganda appeared recently in the *Des Moines Register*, a newspaper which ordinarily refuses liquor ads.

The Storz Brewing Company of Omaha, Neb., printed a two-color, full-page ad which included a prayer for Memorial Day. One has only to read between the lines to see how completely in contrast this propaganda is to the facts relating it to beer and brewing. Here is "A Thinking Man's Prayer . . . For Memorial Day."

Help me, O Lord, to humbly remember with increased devotion those brave, courageous men who gave the full measure of sacrifice that this nation, and all nations, might enjoy precious freedom.

Make me sympathetic with the fellow who has broken in the struggle; keep me from taking unfair advantage of the weak, or from selling my self-respect for a profit.

Dim my eyes to the petty faults of others, but reveal to me my own. Numb my brain to the pollution of unholy thoughts. Grant me sufficient wisdom to pursue the right.

Inspire me to live, day by day, in such a way that when comes a sound of low music, scent of sweet flowers, and crunch of footsteps on gravel — the ceremony will be short and the epitaph simple: Here lies a man. One who gave more of himself than he asked in return.

In a letter to the editor one disturbed *Register* reader pointedly noted that "the liquor industry, for profit, has killed many more people and caused more misery than war."

Local church fights state liquor traffic

The Commission on Christian Social Concerns at the First Methodist Church in Lincoln, Neb., is waging a battle to stop the liquor traffic. It is campaigning for the establishment of an Alcoholic Commission in the state and for enactment of state and national legislation to curb or abolish the advertisement of alcoholic beverages.

The commission has issued recommendations and disseminated alcohol fact-sheets and leaflets.

The recommendations are:

1) "That an Alcoholic Commission be established in Nebraska under the supervision of the State Department of Health. This would permit sound research and coordinated efforts." This recommendation stems from the commission's findings that "Nebraska has no commission on alcoholism . . . there is nothing being done to investigate the desirability of such a commission." The fact-sheet, *State Programs on Alcoholism*, says that "the problem has become acute enough that the establishment of an interim committee of the legislature to study the problem is indicated with a view of working toward the establishment of a commission on alcoholism for Nebraska."

2) That the "Nebraska Unicameral recommend to the Congress of the United States the enactment of legislation to prevent the use of radio, television, and other interstate means of advertising for such purposes."

3) That "legislation be enacted by the Nebraska Legislature making it illegal to advertise alcoholic beverages intrastate through local advertising media."

These last two recommendations originated with the belief that "the continued invasion of the American home by liquor advertisers who seek to indoctrinate even our children in the use of alcoholic beverages, through magazines, newspapers, radio, television, and other media must be stopped before we can even begin to make inroads on the problem of alcoholism."

The commission further observed that "federal and state governmental toleration of this practice must stop and legislation must be enacted to prevent the use of radio, television, and other interstate means of advertising for such purposes." For this reason, the crusade on liquor traffic has been carried to the front door of Nebraska's Governor, Lieutenant Governor, and the members of the state legislature.

15TH ANNUAL ADULT SCHOOL

October 22-27, Cleveland, Ohio

In conjunction with:

The National Council of Churches 2nd National Conference on the Churches and Social Welfare

Adult School sponsored by:

Division of Temperance and General Welfare of the General Board of Christian Social Concerns of The Methodist Church

in cooperation with the Division of Human Relations and Economic Affairs

Each annual conference to send delegates

Write: Division of Temperance and General Welfare, 100 Maryland Ave., N. E., Washington 2, D. C., *for information.*

report from

• Division of Peace and World Order

Herman Will, Board Associate General Secretary in charge of the Division

by *Herman Will, Jr.*

Stockholm, Sweden, August 15, 1961 — A pause in Stockholm provides a good opportunity to look back at the last four weeks spent in London, Geneva, Berlin, Warsaw, Moscow, Kiev, Leningrad, and Helsinki. Since we left the United States on July 18, the Algerian-French talks have been suspended, Major Titov has circled the earth 17 times (taking off and landing while we were in Moscow), and the East German police have closed their borders to the flow of refugees to the West.

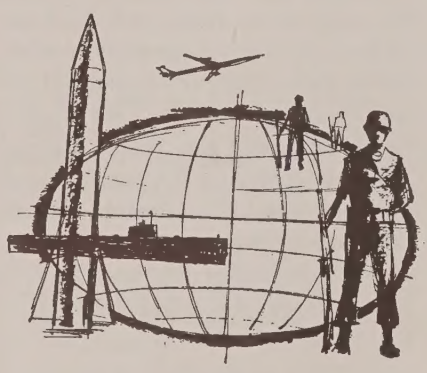
What does this all mean? What hope is there for a peaceful settlement of the differences over Berlin?

Anyone who attempts to be a prophet in our rapidly changing world is foolhardy. But some general comments may help to clarify the thinking about the international situation.

Though the attempt to stop the flow of East German refugees (which was becoming a flood) is repugnant to the Western nations, there is little they are likely to do directly about it —with the exception of West Germany. The Adenauer government has used the threat of economic reprisals before in order to force a halt to East German interference with travel. Willy Brandt, Social Democratic candidate for chancellor in the fall elections, has called for strong economic action.

The immediate danger lies in the possibility of an uprising among the East German people. The show of military force being staged by the East German police and army is designed to avert this. Though statements from the western governments indicate that they would regard such an uprising as an internal matter, one cannot but wonder what the West German government would do in the event of a major revolt on the part of the East Germans. At present, such a revolt is not anticipated.

There is every indication that Khrushchev intends to sign a peace treaty with the East German government. No matter how much the United States, Britain, and France object, there is not much they can do to stop him. The result of this will be to force at least "de facto" recognition of the East German government (D.D.R.) by the West in order to maintain the



lines of communication and transportation to Berlin.

However, none of this is likely to precipitate a military clash in itself. The real crisis will come in 1962 or later if the D.D.R. attempts to interfere with train and truck transport passing from West Germany to West Berlin through East German territory.

In the meantime, protracted negotiations among the French, British, American, and Soviet governments are expected. These probably will not begin until after the USSR has signed a peace treaty with East Germany or until Khrushchev initiates some concrete proposal for a solution which the Western leaders believe can be a basis for beginning negotiations.

The response of the Europeans to the Berlin crisis varies considerably. There is more apprehension in Helsinki and Warsaw than in London. In West Berlin itself, the people seemed deeply concerned and determined, but not excited as many Americans were when we left the United States in July.

An American pondering the situation from abroad receives the impression that the press, radio, TV, and government of the United States believe that they have to arouse the American people. Of course, the gravity of the issues involved and the possible dangers are such that the people should be deeply concerned. But too often what is done results in excited and inflamed public emotions.

This response by the public can easily imprison the policy makers and drastically limit the choices open to them.

Policies based on heated emotions are dangerous for more than one reason. Not only are they likely to be extreme and often self-righteous; they also may overlook the long range interests of the nation adopting them.

The Berlin crisis has been with us for more than a dozen years. Let us be ready to negotiate in an effort to arrive at an agreement, even if it takes years before a satisfactory one is reached.

Military increases may be envisioned as a way to back up negotiation. But there are dangers involved, and the effectiveness of military gestures is questionable.

A military clash over West Berlin could easily touch off a major war. The prospects of confining such a war to non-nuclear weapons are not good. Consequently, most diplomats are inclined to regard military threats as less believable than in pre-nuclear days.

Ponder carefully this question: What policies in the long run will best serve the interests of the human race as a whole? Christians concerned that their religious faith should be relevant and prophetic ought to speak now—both to people and to government.

Central Jurisdiction plans november convocation

Through its College of Bishops, the Central Jurisdiction has scheduled a Jurisdictional Convocation for November 20-22, 1961. The convocation is to be held at the Sheraton-Gibson Hotel, Cincinnati, Ohio. It will address itself to issues and problems involved in structural readjustment of the jurisdictional system of The Methodist Church designed to facilitate racial inclusiveness in Methodism.

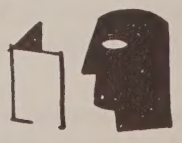
According to an announcement from Bishop Charles F. Golden, general chairman of the convocation, this meeting will afford the leadership of the Central Jurisdiction an opportunity to articulate its purpose and develop broad plans to aid The Methodist Church in the achievement of a racially inclusive fellowship.

The convocation will give careful consideration to the *First Report* of the General Commission on Inter-Jurisdictional Relations, which recommends "mergers" of annual conferences comprising episcopal areas of the Central Jurisdiction with one or more of the five geographical jurisdictions.

The basic issues, problems, and implications of this approach to the elimination of the Central Jurisdiction will be thoroughly examined during the two days of the convocation. It is expected that the convocation will formulate suggested procedures by which the Central Jurisdiction may assist in the orderly transition from a segregated to a completely racially inclusive church throughout the United States.

Thus, Bishop Golden observes, this convocation "will concern itself with the posture The Methodist Church will have when we no longer have a racial jurisdiction. It will concern itself with the invitations extended to its conferences, areas, and its jurisdiction by the geographic conferences, areas, and jurisdictions of the church. It will formulate a set of principles it thinks the church should follow in achieving the realization of a racially inclusive church. It will articulate its concern in the effect the proper handling of this issue of race will have on the world mission of The Methodist Church."

Members of the staff of the Division of Human Relations and Economic Affairs of the General Board of Christian Social Concerns have indicated to Bishop Golden and the convocation planning committee their readiness to assist in preparation for the convocation.



Professor Donald E. Boles of Iowa State University has just written a new book that should be read by all persons interested in the public education aspect of the issue of church-state relations. The book, published recently by Iowa State University Press, is entitled **The Bible, Religion, and the Public Schools.**

Professor Boles is a widely known political scientist whose work in the field of civil rights won him appointment as chairman of the Iowa Governor's Commission on Human Relations (1957-61).

Regarding religion and the public schools, Professor Boles' book:

- reviews the decisions of the federal and state courts ruling on this question.
- points up the apparent reluctance of the present-day United States Supreme Court to meet this constitutional issue head-on.
- cites the statute law of many of the states.
- includes descriptions and discussions of the well-known Schempp, McCollum, and Zorach cases and significant developments in each.
- refers to studies seeking to test the efficacy of moral instruction of youth on later behavioral patterns.
- notes various circumstances in today's society that might help determine national feelings on the question.

Methodist views urged on aid to education

On July, 24, A. Dudley Ward forwarded a letter to Methodist leaders informing them of the status of the issue of federal aid to parochial and other nonpublic schools. Letters were mailed to the bishops, district superintendents, and chairmen of Committees on Human Relations and Economic Affairs of the Annual Conferences.

Methodist leaders were advised that both House and Senate bills are bottled up in the House Rules Committee. However, it was noted that the Senate will begin action soon on a bill to extend the National Defense Education Act, including a provision authorizing construction loans for parochial and other nonpublic elementary and secondary schools.

"It would be highly desirable," Mr. Ward wrote, "if Methodist clergymen and laymen would express their judgment on the matter to their Congressmen and Senators."

LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

A necessary change

Gentlemen:

The very wise and useful article by Dr. George Maddox makes the statement that there is a change in the programming and literature of the Temperance and General Welfare Division of the Board of Christian Social Concerns on the matter of alcohol use. This is the first time I have seen a statement of this change, which is much needed. I doubt, however, whether the change is as decided as Dr. Maddox seems to indicate in his article.

On page 20 of the same issue of *Concern* the "News Notes" from the Division of Temperance and General Welfare makes a comparison between the retail outlets for alcoholic beverages and the number of churches and synagogues in this country, as though this were relevant data on the alcohol question. The Methodist program for temperance must undergo a more radical change than it has so far in the direction that Dr. Maddox indicates if it is to receive much attention from any except the hard core total abstainers.

Dr. Maddox's assumption that his readers "are aware that Methodists' insistence on total abstinence is a minority position among Christians" is one that the Methodist program might begin with.

The Rev. Charles S. Jarvis
Oak Park, Ill.

No gain from alcohol use

Dear Sir:

I have just scanned George Maddox's article in the August 1 issue of *Concern*. Just before going out this evening to call on a parishioner who is an alcoholic, I shall attempt to "react" in response to your invitation.

My first impulse is to say something nasty like "It's bad enough to have to deal with the problem on the field without having to waste precious moments trying to get brain-washed sociologists back in line." But I won't say that because Prof. Maddox is probably no more brain-washed than the rest of us and with his proposals to get the church off dead center, I am in hearty agreement.

It would indeed be a step forward if the responsible leadership in a community could agree on the basic facts about alcohol and initiate a program designed to acquaint its people with these facts. This takes some doing in a country where the liquor traffic has been given a free hand to lie at will about what's in the bottle, and to associate the liquid in the bottle with every pleasurable and tender emotion known to man.

Nobody is saying that alcohol doesn't do something for individuals. Alcohol is properly classified as an anesthetic—as *Concern* has often pointed out. Pain and heartache are often temporarily dulled by alcohol. And if the individual has only alcohol for his pain, this is the fault of the Church. But alcohol in various forms is also popular as an aphrodisiac.

Now, given a Christian sense of values, and the fellowship of the Christian community, neither one of the above reasons for imbibing need obtain.

Yes, we need to get the basic facts aired in the community, but how? The immediate practical goal need not be the enemy of the long range objective which is total abstinence for all of society, and it seems to me that our case would be strengthened if we were to show all comers that, in the long run, there is no physical, mental, or emotional gain to the person who uses alcohol even in moderation!

The Rev. Paul R. Smith
Erie, Pa.

Let it (alcohol) alone

Dear Sir:

So much of what Dr. Maddox has to say is suggestive and even challenging. To be sure, there are problems that lead to drink as well as those caused by it. And there have been mistakes in education, in legislation, in law enforcement and in the attitudes of would-be Christians. Nevertheless, I can not escape the impression that Dr. Maddox has followed the popular style of presentation that can lead to the also-popular condoning and minimizing and compromising. The following comments, therefore, are limited to the adverse:

"Methodist insistence on total abstinence is a minority position among Christians." So what? If it is still the only sound and right way to meet the problems of beverage alcohol, as we believe, why should we recant, or even revise our stand?

And why gloss over the facts that alcohol is poison and that the first drink *can* be the initial step toward becoming a problem drinker or even a confirmed alcoholic?

Of course the alcohol educator must be "scrupulous about his facts." But I have seldom known the picture to be painted blacker than it is. The chief reason why the drinker is not converted to abstinence is not inconsistent or unreasonable argument, but the simple fact that he *likes* his drink or its associations.

Relative to taking the first drink, I heard an AA member admonish a youth group: "If you start, you've got two strikes against you. *Let it alone!*" And although there are many other things to do, I can see no other standard to be held, and urged, before the youth, the nation, or the church.

Burl S. Brown
Ada, Ohio

Congratulations to *Concern*

Dear Sir:

I want to congratulate you on the recent issues of *Concern*, especially that of June 15 which should be used as a text for a study or seminar in every Methodist Church in this area. Thank you for some useful ammunition at last on this issue.

Up to now it has been necessary for me to constantly defend your publication because of its seeming inability to examine both sides of some issues and because of the rather extreme articles you have printed.

There's no doubt that you are making us think—too many of us for the first time in years! This is good and I am happy to defend your right to print anything you feel will do this, but do give us both sides when you can, as you have been doing lately.

There is a growing tendency in this area to examine statements and ideas carefully before supporting them. This is good, I think, but challenges us to present the facts as concisely and on as good authority as possible, and to clearly identify our sources.

Mrs. Henry L. Fox
San Antonio, Tex.

Dateline

(continued from front cover)

Thus, as the Senate and House versions of the program went to conference between the Houses to iron out the differences, the problem became one of finding a watered-down, long-range program which the House will accept.

After the authorization bill has been voted, a separate appropriations measure will have to receive House and Senate approval. On the basis of past performance, the foreign aid appropriation bill will be one of the last items voted by the Congress before adjournment.

Despite the much-publicized efforts of Health, Education and Welfare Secretary Ribicoff to pull it out of the mire, the Administration's federal aid to education program remains bogged down. In fact, it is dead for this session.

Secretary Ribicoff has devised a compromise which he has been busy selling on the Hill.

The Ribicoff compromise includes the following:

- A one-year extension of the popular "impacted area" aid program.
- Federal grants of $325,000,000 for a one-year "emergency" public-school construction program. The federal government would pay 40 per cent of the cost of needed new buildings in school districts unable to cope with overcrowding conditions.
- A five-year program of Federal grants and loans to promote higher education. This would include grants and loans of $1,500,000,000 for building academic facilities and grants of $480,000,000 to provide about 40,000 scholarships for college students.
- A one-year extension of college student loan provisions of the expiring National Defense Education Act of 1958.

Though he has picked up some support, House Speaker Rayburn, a key man, has been reported as favoring a straight one-year extension of Federal grants to schools in federally impacted areas. He feels that the House is in no mood this late in the session to vote on any controversial school legislation.

Francis Cardinal Spellman has fired the latest round in the aid-to-parochial-schools controversy. He announced, August 21, that Catholics consider public schools essential, but that providing Federal aid only to them would undermine "all private education."

The Cardinal, Archbishop of New York, made his comments in reply to a speech, August 14, by Senator Wayne Morse (D-Ore.) who accused top-ranking Catholic clergy of "adamant opposition" to improving the public schools.

Senate Bill 887, introduced on February 9th, is dying in the Interstate and Foreign Commerce Committee's files. The bill would prohibit the serving or consuming of liquor aboard commercial aircraft flying in the United States, and also forbid accepting an intoxicated person as a passenger. Write to your representative or the committee on this bill.

Your part in easing world tensions **Achieving World Peace Through the UN**

observe World Order Sunday

October 22, 1961

Resources

(Please indicate quantity)

___ Poster (Achieving World Peace Through the UN), $.25 each.

___ Blueprint (World Order Sunday observance suggestions), $.25 each.

___ Leaflet "What Is Your UN Q?", $1.50 per 100.

___ Leaflet "The Methodist Church on Peace and World Order," $3.00 per 100.

___ Leaflet "Christian Responsibility and a World of Law," $.05 each or $4.00 per 100.

___ Bulletin Covers (Achieving World Peace Through the UN), $1.50 per 100.

☐ money with order ☐ bill me ☐ bill the church

Please send cash with orders under $5.00

Clip and mail to:

Service Department
100 Maryland Avenue, N. E.
Washington 2, D. C.

Name _____

Street and No. _____

City _____ Zone ____ State _____

Charge _____ District _____ Conference _____